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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[For the Christian Intelligencer.]

SCRIPTURAL SERMON.

For it pleased the Father that in him should all fulness dwell. Col. i. 19.

The chapter containing this passage presents to the mind's eye, three different characters; viz. the Father—the Son—and the rational offspring of God, on whose account and for whose benefit, Jesus was invested with "all fulness." The God and Father of all, is that self-existent, independent, incomprehensible and invisible Being, who dwells in light unapproachable and full of glory—whom none by searching can find out to perfection—who maketh the clouds his chariot, and walketh abroad on the wings of the wind. But, "his dear Son" is described as "the image of the invisible God"—"the first-born of every creature"—"the brightness of the Father's glory"—and the "mediator between God and men;" and therefore cannot be personally and identically, either of those characters, between whom he officiates as a "mediator," or a medium of communications. The human family, or "all things," are exhibited in a state of unreconciliation, as "enemies to God by wicked works," and candidates for reconciliation, through the blood of the cross. But as our remarks will be brief, we shall attempt to show, in what sense, all fulness dwelt in Jesus.

1. As the Son of man, in the same appropriate sense that he is, in other instances, called the Son of God, the Lord Jesus possessed a fulness of human nature. He entered our world in a state of helpless infancy, increased in wisdom and stature through the age of childhood, to maturity; was subject to hunger, thirst, fatigue, want, and the numberless inconveniences and infelicities of a mortal existence. Jesus was a man of sorrows and acquainted with grief; and endured the opposition, persecution and contumacy, even of his own countrymen and kindred. He slept when nature required it; awoke when refreshed; sweat profusely at the sight of approaching sufferings; prayed that if it were possible, the cup of death might pass from his lips; cried aloud in the bitterness of sorrow, while on the cross, apprehending that his God had forsaken him, and at length, expired, having exclaimed, "It is finished." He sympathized with the poor, being more destitute than birds and foxes; nor envied the affluent, though he had once been rich. Beholding the gathering tempest of judgment, soon to break on the devoted heads of his opposers, the Jews, his bosom yearned with compassion for

them, and he poured forth the streams of affection in melting strains of lamentation. Possessed of an amplitude of humanity, Jesus wept with the heart-broken sisters of Lazarus, in all the fulness of affection which mourners exhibit, when the sorrows of the heart gush forth, in tearful streams from their eyes. He was susceptible of the impressions and influences, by which mortals are overcome and rendered wretched, though not to a degree beyond his powers of resistance. He was touched with a feeling of our infirmities, that he might be a merciful and faithful high priest in every thing pertaining to God; and was tempted in all points as we are, and yet without sin.—Yes; in the life of the blessed Saviour, we have a perfect example of the operations and influences of things on our common nature, uninjured by corrupting examples and debasing habits. We are speaking of humanity, not in-humanity; of a nature as it proceeded from the hand of God; not as it may be fashioned and formed by a bad education or other unhappy circumstances. This full exhibition of human nature, in the life and character of Jesus, speaks volumes to the praise and honor of its Great Author; while, on the other hand, it contains an unanswerable refutation to that unphilosophical and unscriptural theology, which represents the nature, of which Christ had a fulness, as radically and totally corrupt.

II. The Son of Man and "the Child of the Highest," was invested with a fulness of the divine nature. "The Father" was not only "pleased, that in him should all fulness dwell," but also said, "This is my beloved Son, in whom I am well pleased." God gave him the spirit without measure or limitation. As the first in the order of existence or the beginning of the creation of God, he possessed an amplitude of divine goodness, wisdom and power. GOODNESS OF LOVE—by which he embraced a lost, sinful and ruined world in his mediatorial arms, without a liability of changing his feelings, as it respected the infinitely important end, for which they were given him. "The WISDOM which is" strictly divine, being "from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality or hypocrisy." Divine POWER—because he had power of all flesh—and diseases, demons, death and hades were subject to his control. Jesus healed all manner of sicknesses, cast out devils, and raised the dead. He had the superintendence, by divine appointment, of all things appertaining to the new dispensation—the new creation, or "new heavens &

the new earth." By him will all things be regenerated.

By a form of expression not uncommon in the New Testament, the Saviour is represented, in the chapter preceding the subject of these remarks, as "creating or constituting all things in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers." But, that all this refers to the new dispensation and the intellectual kingdom, is evident from what follows; where the same "all things," are said "to be reconciled unto himself; whether they be things on earth or things in heaven."—"In the beginning GOD created the heavens and the earth; and "in the dispensation of the fulness of times," his Son Jesus Christ, will reconcile, regenerate and re-head "all things in heaven and in earth," as above figuratively expressed. Therefore,

III. The Son of God will possess a fulness of the *new creation*, as "the first-born of every creature, and the head of every man. For as in Adam all die, even so, in Christ, shall all be made alive. If any man be in Christ, he is a new creature." It is the will and purpose of God that Jesus should "gather together in himself, all things which are in heaven and earth, even in him; then, shall the Son also be subject to the Father, and God himself be all in all."

Let it no more be falsely reported, then, that we degrade Jesus to a level with mortal man, or assign him a rank below that, which he sustains in the divine testimony. To use his own language, we say, he is "*greater than Jonah*;" and "*greater than Solomon*." But does any one inquire, *how much greater* is he, than were those men? We answer; since Christ himself did not see proper to inform us, it would indicate a supposed wisdom "above what is written," for us to attempt to answer the question. Indeed, while on the one hand it would betray weakness, to pretend that our Saviour would maintain the Deity of his nature, by saying he was greater than Jonah and Solomon; so, on the other, it would be arrogance, to intermeddle with unrevealed things, which ought not, or cannot, be known by ignorant mortals.

One thing, however, is certain; viz. the Son of God could possess the fulness of our nature, and yet, not become identically one with the human family; nor is it more difficult to conceive, how he could be filled with the fulness of God, and yet, not be God himself. He was emphatically "the Son of God with power, by the resurrection from the dead."

Let us then, believe in him to the special salvation of the mind, and rejoice, with joy unspeakable and full of glory, at the prospect of his unlimited reign.

R. U. S.

[For the Christian Intelligencer.]

The Enemies of the Cross of Christ.

It is extremely wounding and painful to the feelings of the humane and christian heart, to realize, that there are enemies of the above description. Happy indeed are those, who possess no such enmity in their own hearts. That we may discover the more clearly, the disposition and feelings by which we are actuated, under the light of the gospel, let us consider,

I. The character of the openly profane, dissipated and libertine; who, with the scriptures before them, in which the merciful labors of JESUS are recorded, as in letters of noon-day, seldom mention his holy name, but in such a manner as to render his sufferings on the cross a subject of ridicule, and to bring his religion into disrepute; whose unhallowed breath contaminates the atmosphere around them; who convert the organs of speech into instruments of destruction to the morals of the rising generation. These are they, "who glory in their shame." From a sense of duty we are constrained to write their character *in tears*—"the enemies of the Cross of Christ."

II. There are the *hypocritically pious*, that walk in the garb of sanctity, "making long prayers," to have an opportunity "to devour widows' houses." They "pay tithes of" any thing, excepting justice, liberality and fidelity; contribute frequently to the support of such as "compass sea and land to make proselytes," to a religion "two fold worse" than none at all; like painted sepulchres, they appear beautiful without, by observing "the forms of godliness," while the heart is "full of all manner of uncleanness," and all this to be seen of men; expressing much concern for the welfare of poor, perishing sinners, when in truth, they make themselves rich by "grinding the face of the poor," in this world, and hope, through the supposed partiality of Deity, to be made forever happy, in seeing them eternally miserable, in the next. No matter at what age of the church, such people live, or by what denomination they are called; they are, whether ancient or modern, whether designated by one *ism* or another, *hypocritically pious*. So far from envying their condition, or entertaining towards them an unkind feeling, we would rather seek their reformation; and if it would insure their attention to their own character, write in *crimson ink*—these are the enemies of the Cross of Christ. Their profession is hypocritical; their end and aim, "destruction."

III. What shall we say of the *would-be religious*, or such as make no profession of religion, as belonging to any denomination, but conform their views and feelings to the prevailing doctrines of the day? There are not a few, whose talents and opportunities would enable them to exer- a

salutary influence in the world, and yet, they are as "salt whose savour is lost," or as "lights concealed in sepulchres." Concerning "the Cross of Christ," they assume no system, that they may not be at the trouble of defending any. Like some in olden time, their principal inquiry seems to be, "Have any of the rulers of the Pharisees believed on him?" If the popular current goes in his favor, then, are they his disciples, because they can float on its surface. Such people are forward in countenancing the name of religion, and it matters not with them, whether a God, an Angel, a man, or nobody, suffered on the Cross; whether his death was a demonstration of human fortitude, christian patience or godlike benevolence; whether *all men, some men, or none at all* are to be benefited by the suffering Jesus, in whom God was manifested, to reconcile all things to himself.—Such people are extremely cautious in all their remarks, when any thing is advanced which touches the main question concerning the Cross of Jesus. They perceive in common with others, that the whole system of christianity turns upon the disposition which God manifested in the gift of his Son. In order, therefore, to be prepared for any emergency, their real sentiment is unknown; and the young and uninformed, are left to conjure out their own opinions, from cautious inuendos and allusions. Such a course is, *indirectly*, opposed to the Saviour. Of those who are thus "ashamed of Christ," must we not charitably say, they are, unintentionally, enemies of his Cross? Like Paul, we repeat, "these are they, of whom I have heretofore told you, and now tell you weeping"—"they mind earthly things."

But the *inexperienced youth—the sincere inquirer*, who has not been able to arrive at satisfactory conclusions, and those who are under the influence of early education, but are, at heart, friendly to the impartial love of Christ, manifested in his sufferings, are encouraged to persevere in searching for the truth, and *must not*, as yet, be denominated Christ's enemies. No; they will be his friends, in truth, when their doubts are removed.

S. E.

[For the Christian Intelligencer.]

Imprisonment in the Future State.

MR. EDITOR—I discover by your valuable paper, that you insert selected and original articles relating to the doctrine of *future punishment*.—Some of your authors, I perceive, are rank and positive opposers of that sentiment, and others embrace it, though with more diffidence and modesty. It is very agreeable, undoubtedly, to most, if not all, of your readers, that each side of this important and difficult subject, should be clearly and candidly stated and defended, when it is done dispassionately, without the rancor and equivoca-

tion of controversy. Very far be it from me, to introduce any queries concerning punishment in a future world, which would have a tendency to provoke a newspaper disputation upon that subject. But, on account of certain opinions advanced in your paper, in pages 130 and 131, on the passage concerning "*Christ's Preaching to the Spirits in Prison*," I have thought proper to trouble you with a short communication, which is at your option, either to publish or reject.—The article of which I speak, by whomever it may have been written, exhibits a good degree of penetration and candor, and is well calculated to convince the reader, of the truth or correctness of the reasoning there presented. For myself, I confess I was "almost persuaded to become" a believer in the imprisonment of immortal spirits, in a future and immortal state. But this question occurred to my mind, Is it not *possible* that, the passage in 1 Peter, iii. 18, 19, &c. was mis-translated by "the 54 learned Divines," whom James the first, Defender of the Faith, appointed to re-translate the Bible from the Original languages? This question became so weighty that, I resolved on examining the several versions, which were accessible; and I now present one example of my discoveries, which goes to convince me, that the common version does not convey the apostle's meaning, in the most clear and striking manner. Let the candid reader duly consider the following, from WAKEFIELD'S Version, London 2d edition. "Because Christ once suffered for sin, a righteous man, for unrighteous men, that he might bring us unto God; being killed in body, but made alive by the spirit; in which indeed he went and preached to the minds of men in prison; who were also hard to be convinced in former times; as when the patience of God continued waiting in the days of Noah, whilst the ark was a-preparing, wherein so few as eight lives were saved on the water."

The above rendering might, it is true, be explained to favor the notion of Christ's preaching to the spirits of the ante-deluvians, *after* his resurrection from the dead; but such an idea would not be so likely to arise from the text, as by the common translation. The sentiment which appears to me, to run through the text is this—that Christ was made alive from the dead, by the same spirit by which he had preached the gospel to men, *before* his death; such as the Jews, who were hard to be convinced; as those were, also, who lived before the flood. I am not able to discover, that the passage teaches, either that Christ went and preached after his being made alive, or that the *same* identical persons are kept in view through the whole passage. It appears more probable to me, that, St. Peter meant to compare the people of one generation and age, with those of a

former age, and show that, notwithstanding their blindness and hardness of heart, it was the design of God to bring man to a state of reconciliation through Christ.

As to the notion of an imprisonment in a future, immortal state, I cannot yet quite adopt it as an article of faith. Does it not savor too much, of the *Purgatorial* doctrine? So long as it is admitted by all rational christians that immortal spirits will not be capable of sinning, or rather, will have no incentive to sin, in an immortal state, I cannot conceive what good policy there could be, in shutting them up in prison, several thousand years, because they were sinful in this mortal state. Their imprisonment, even were they "bound hand and foot," (if spirits have hands and feet,) would not, in the least atone, or make amends, for past disobedience. Nor are we able to conceive of the benefit which could result from such a policy, either to the Governor or the subjects. This doctrine, therefore, is not to be received, but upon plain, positive, indubitable testimony. That God will reward and punish men according to their deserts, I fully believe; but, that he will imprison immortal spirits or minds, in eternity, is an inconceivable position. Any remarks you may please to subjoin, Mr. Editor, will be very candidly and attentively perused. L. L.

[Though the Letter from which the following Extract is taken, was not designed for publication, yet, we consider the sentiments, spirit or moral feeling, which pervade it, so pure and evangelical, that it ought not to be concealed from the eye of our readers.]

EXTRACT OF A LETTER.

DEAR SIR—While the shade of evening is spread upon the face of nature, I indulge myself with the privilege of addressing you. How pleasing is the consideration, that God, in the infinitude of his mercy, has been pleased to ordain that the children of his care and protection will recognize each other as brethren, sons and daughters of the same great family, destined to the same hopes, and privileges.

Although there are yet many who deny the fact, that God is equally well disposed towards his offspring, and although there are thousands who believe themselves to be the peculiar and only favorites of Heaven, yet we are taught to extend our charity to every child of Adam, and let it find no bounds until, like the love our Saviour manifested, it shall have embraced in our arms the whole family of man. How is it possible for us to worship God acceptably, unless we are possessed of that spirit which dictated him, and of which he was possessed while on earth? He was unlimited in his benevolence. He, unasked, bestowed the needed blessing and wiped, with joy, the tear from sorrow's eye. He wept at the

sight of misery and pain; yet our most intimate friends tell us, they expect to rejoice at the misery of the miserable in *hell*, when they shall gnash their teeth for pain. But is such a spirit compatible with that of our Saviour? Is it possible that we can love our neighbor as ourselves and at the same time witness their wailing and unremitted sorrow, with indifference, or rather delight in it and have it add sublimity to our enjoyments? If such be the temper of mind and disposition which heaven bestows on man, we say, rather let us live here below, where we can commiserate the conditions of our fellow-beings; where we can weep with those who weep and rejoice with those who rejoice. How selfish in feeling must that man be, who wishes Heaven at the expense of the misery and eternal ruin of thousands? How hard must his heart be, who can look with entire indifference on the never-ending punishment of his own brethren, (for we are all the offspring of God) and delight in hearing them utter groans of never-ending pain. But let us thank Heaven that we are delivered from such limited views. Let us thank our Father above, that he has been pleased to convince us of the unbounded nature of his love, of its impartiality, and of his own good pleasure concerning us. While many are prompted to bow the knee to Jehovah by a sense of fear, believing thereby they shall quell the wrath and displeasure of Heaven, we can look up to him as always our friend, and worship him as one who is unchangeable in his love, and requires no slavish fear as a compensation for his numerous and unmerited blessings.

How pleasing the thought that though we may be torn asunder from the most tender friends here below, yet we shall again meet, where parting shall be no more. I will life enjoy, believing he who marks to men their future course, will conduct them in paths most conducive to their happiness; and believe that, "We shall all soon reach the peaceful shore, of blest eternity."

You will excuse the hasty manner in which I introduced this letter. It always affords me pleasure to write on a subject of this nature, and tho' I am young, yet I feel a deep sense of my dependence on the unbought riches of grace divine.

B— B—

Boston, Nov. 11, 1826.

CONTROVERSY.

"The prejudice against religious controversy, is irrational and hurtful. It is a prejudice against the progress and victories of truth. The misconduct of opponents to each other, is a personal concern. It disgraces themselves, but belongs not to the nature or merits of any controversy. This, in itself considered, is but the comparison of jarring opinions; with a reference, in matters of religion,

to the scriptural standard. There is no more necessity for falling into a rage when demonstrating a proposition in christianity than in mathematics : although the infinitely interesting quality of the one above the other, will involve a deeper feeling : will furnish an explanation of the warmth which is apt to accompany it ; and will draw from candor, an allowance for our common frailty.

"Let me not, however, be supposed to favor, in the slightest degree, that monster of modern philosophy ; the innocence of error. Detect it ; pursue it ; hunt it down ; urge it over the precipice ; but permit those who started with it to disengage themselves in season, and save their lives. In plain words : Charge home upon error its most tremendous consequences ; but charge them not, when solemnly disavowed, upon the man whom it has misled. If you reason fairly, he must either quit his ground or maintain it feebly ; and while your triumph will be complete, neither mercy nor justice will forbid you to let him shelter himself from crime, amid the thickets of contradictions."

CHRISTIAN INTELLIGENCER.

PORTLAND....WEDNESDAY, DECEMBER 20, 1826.

Transfer of this Paper.

The READER will be solicitous to know, why the "INTELLIGENCER" has been transferred to another Proprietor, and is to be conducted by a new Editor ; to which inquiry a brief and respectful reply will be given. As has been intimated, in preceding papers, the present Editor was not induced to dispose of his work, from any want of patronage, or any fears that the publication would be less patronised in future, than it has been, for years past. It is a tribute of gratitude to which our friends are entitled, to observe, that from the commencement of this work, the liberality of the public has exceeded the expectations of the Proprietor, annually ; and, in no one year, since the first, has the increase of subscribers been so great, as for the last six months. But to say the whole, in one sentence,—the "CHRISTIAN INTELLIGENCER," imperfectly as it has been conducted, is now in the full tide of successful operation ; patronised by a liberal, discriminating and numerous class of readers, on whose fidelity and perseverance, in the support of the truth as it is in Christ, we repose a cheering confidence.

The principal reasons for relinquishing our labors, in this concern, are the following :

1. The present Editor cannot devote that time and attention to the paper, which its importance demands, and fulfil his ministerial and parochial duties. His reading and labors have been so constantly directed to the columns of this publication, that, for more than three years, he has

been under the necessity of neglecting a preparation for the pulpit, to a considerable degree, besides finding it impossible to devote that attention to his parishioners and to the concerns of the Society, to which they are entitled, so long as they support his ministry. A consideration of these things, and the frequent complaints of his friends, that they were neglected, have been a source of troubles, to which none but the bosom that sustained them, could be duly sensible. It became evident that such a weight of responsibilities,—such numerous and conflicting labors, together with the perplexities and sedentary habits, that naturally followed, were more than a feeble constitution could bear ; and, hence that, either the *ministry* or the *editorial* concern of the paper, must be relinquished.

2. It has been satisfactorily ascertained, that the time has arrived, when the state of our Common Cause, the number of our Societies and believers in the many towns, in which the "INTELLIGENCER" is patronised, where no societies are organized, demand an enlargement of the work ; that for abundance of matter and respectable appearance, it may compare with publications, supported by other denominations. It cannot be questioned that enlightened and noble minded readers will heartily rejoice, that such improvements are about to be made, in this publication ; and that every one of them, who may at first object to the small addition of expense, will pause with anxiety, and generosity of feeling, rather than hastily conclude that his pecuniary means will not enable him to continue his patronage. Hence, as the present Proprietor and Editor could not sustain the labor and fatigue of such additions and improvements, he availed himself of the first opportunity of committing the work to such Brethren, as would be fully able and heartily willing, to assume the responsibilities of the establishment, and fulfil them to the satisfaction of readers and the honor of the cause of truth. The PATRONS of this paper may be assured, that the *sacred regard* which the Editor has for them and the prosperity of the system which we mutually profess, would not allow him, for any paltry consideration, to commit this darling Child of his religious affections, to unworthy and unfaithful hands. He has the satisfaction of believing that the "CHRISTIAN INTELLIGENCER" will be conducted with ability, propriety and christian zeal, and not only amply sustain the present reputation of the work, but increase in usefulness, as it advances in age. Let it be specially noticed and distinctly understood that, the future Proprietor, Mr. SHELDON, of GARDNER, to whom the right of publication is transferred, is a man of enterprise and activity, and a firm and devoted friend of the doctrine of Universal Grace and Salvation ; and the Editor elect, Br. DREW, who will also reside in the same vicinity, is a minister and writer of our Order, whose praise is in all the Societies.

3. In transferring this establishment, at this time, the Editor consulted the interest of his Subscribers, as well as his own health and convenience. The Paper could not

be issued by him, in its present form and size, *weekly*, for less than *two dollars*, per year; whereas it will be published by the new Proprietor, for the same sum, if paid according to the present conditions, or in advance, and will embrace *double* the quantity of matter. Hence, in addition to as much, if not more, *religious* Intelligence, as it now contains, the reader will have a useful and interesting collection of literary, scientific and common-news articles, without any additional cost. This will certainly be a very strong inducement to patronise the work. In many instances, if the Subscribers do not wish to support *two* weekly papers, they will find it to their edification, to patronise the "*CHRISTIAN INTELLIGENCER and EASTERN CHRONICLE*," (for such will be its name) to the exclusion of others. It will be precisely such a publication as every liberal Christian ought to have, for the religious instruction and amusement of himself and family.

These considerations, it is presumed, will satisfy most readers, of the propriety of committing this paper, to our worthy Friends, by whom it is, in future, to be conducted; and no one will imagine, for a moment, that it is not entitled to equal confidence and patronage, as though it were continued under the control and management of the subscriber, and issued from this place. Though the publication is about to be removed from the paternal home, it will not take its station in the wilderness; but will, it is hoped, be *elevated* to an *higher rank*, and occupy an important post, in GARDINER, a very rich and flourishing town, on the Kennebec River, and in the *centre of population*, in the State of Maine.

THE EDITOR.

News-Paper Curiosities.

1. A very small, *quarto* Paper is issued from Providence, (R. I.) entitled, (and it is rightly named,) "*The Anti-Universalist*;" the principal object of which, appears to be, to take vengeance on the "*Telescope and Miscellany*," and burlesque the doctrine of Universal Salvation. The last No. of the "*Anti*," in speaking of the late editors of the *Telescope*, has the following language. "They have not fought at all, but have *kept*, not *shrunk*, from the contest, although we have taken them by the nose, bearded them, thorned them," &c. That this is true, cannot for a moment be questioned. The editor of the "*Anti*"-paper, has truly "*done his duty*," if it was his duty, to take by the nose, beard, thorn and thrust his religious opposer! And what is alike curious, his mode of altercation is warmly applauded by Calvinists, Hopkinsians and Methodists. They seem to agree that, those unfortunate beings who were created to be damned, ought to be laughed at, ridiculed, thorned, and have their noses wrung in this world, as a bitter foretaste of their final doom. The anonymous editor of the above named paper, makes himself and his orthodox readers extremely "*merry and glad*," by anticipating the *final and infernal* misery of Universalists, Unitarians, and all heretics, when they shall be *roasting* and

frying in endless "*fire and brimstone*." We say "*roasting* and *frying*," because these pious souls expect that, the effluvia arising from the damned in hell, will be a delicious odour in heaven, and augment the happiness of the saved, i. e. of the *elect*.

2. The "*Telescope and Miscellany*" undertook to ingratiate itself into the favor of the orthodox, by accusing us of publishing deistical articles; but, instead of succeeding, it is openly denounced in "*Zion's Herald*," as an "*infidel*" publication; its *death* was welcomed, and its *resurrection* deplored. The editors ought to have remembered the command, "*Judge not; that ye be not judged*."

3. The erudite editor of *Zion's Herald*, speaks of "the rays of thick darkness,"—"the suicidal thrusts of a brother," and of an "*Anti-antagonist*." Here he is too deep for us. We never before heard that *darkness* emitted *rays*! We thought that *suicide* was taking one's own life, not another's. Does a man commit *suicide*, by destroying his brother?—And if an "*antagonist*" is an opposer, what would an "*Anti-antagonist*" be, but a friend? The editor of the *Herald* must have obtained a new vocabulary.

[For the Christian Intelligencer.]

Are Men Machines?

It has often been urged that we are not machines, in the hand of God, but free-agents to act for ourselves. Now for my part, I do not pretend to know much about these things. I believe, however, that we are real machines, in God's hand; being constructed to answer wise purposes in his government. In support of this belief, I will offer the following remarks, viz. A machine is something made and put in operation, by some being, to answer certain ends. Well, are not we made and put in operation, by our Creator? We certainly are. By the power of God we exist, and in him we move and have our being. We had no hand in forming our bodies or spirits. All things were made according to the pleasure and purpose of the Maker. The universe is God's machinery, and so are men and all other beings. If the workmanship answers the purposes for which it was made and constructed, then, is he proved to have been a skilful workman. But what should we say, if he should be disappointed and frustrated in his designs? Why, that he was an imperfect, fallible workman, however ingenious and splendid, his work might appear, to a superficial observer.

Mr. Editor; you may do what you please with these observations, and answer them as seemeth you good. Let your choice be as it may, I wish you God-speed in all things acceptable to him.

JAMES.

REMARKS.

We are entirely ignorant of the author of the above, but give it publicity for the purpose of suggesting a few things to our friend, (whom we take to be a young man,) that he may not suffer his doctrine to have a pernicious influence. The first thing we suggest, is, that, whether men are machines or not, one thing is certain; viz. they are intelligent, moral, accountable beings. Hence, we should act (with reference to what we *know*, let our conjectures, concerning other things, be as they may. Thus; our friend "*James*" does not know, neither does he believe.

that a machine, constructed by human art, is morally accountable to its maker, for its movements; but he *does* know, that he feels himself amenable, on moral principles, for his conduct. Though he were a machine, his actions would be right or wrong, virtuous or vicious, according to the motives from which they proceed. Let James, then, and all others of his faith, remember the consequences of human actions; and, if a machine, do morally *right* by all other similar machines, being careful to come in contact with none, by reason of injustice, fraud, untruth, or iniquity. With such precautions, his speculations may be harmless.

A slanderous Report—contradicted.

A report has got into circulation among our friends, as well as others, that Br. A. KNEELAND, of the City of New York, has espoused the system of ROBERT OWEN, even to the denial of the existence of a supreme, invisible Being, the creator and moral Governor of the Universe!!! We embrace the earliest opportunity, therefore, to inform our readers and the public, that the report is erroneous and slanderous. The story probably originated from an article published in the first Number of the New York Universalist Tracts, in which it was said, that, "The system is beautiful in theory, and if it can be realized in practice, it will constitute a *paradise* on earth." But, mark you, gentle reader, Br. Kneeland was not speaking of Mr. Owen's doctrine; for his peculiar notion concerning Deity had not then been published—but of the proposed regulations and government of the community, at Haverstraw, (N. Y.) He was of the opinion that, if they would succeed, according to their proposed plan of government, they would be a happy people. But when the founder of the sect, divulged his atheistical sentiments, Br. Kneeland published his dissent, as soon as convenient. Hence, the report that, he approves of "Owenism," is false.

Though we never believed that Mr. OWEN and his associates could succeed in their scheme, and do most heartily abhor his religious sentiments, still, we are far from being convinced that his communities are as corrupt as has been represented. Notwithstanding he is wrong in sentiment and enthusiastic in his notions of government, yet, he may be, and undoubtedly is, misrepresented and slandered by zealots and bigots. It illy becomes Universalists, whose principles and practices have been described as loudly as Mr. Owen's, to anite, without any evidence, excepting "the *slang* of slander's tongue," and denounce him and his friends, as worthy of imprisonment and death!!

We understand that the Rev. CHARLES FRENCH, a Dominican Friar, has been appointed by the Roman Catholic Bishop of Boston, missionary to the Penobscot and Pussamaquoddy tribes of Indians, resident in the eastern parts of this State.

QUESTIONS

For all candid and rational Trinitarians.

1. If, as the scriptures affirm, God is not tempted, and Christ be God, how could he be led up of the Spirit to be tempted by the Devil? Should it be replied that his human nature only was tempted, I would observe that the term Christ includes all the natures the Redeemer possessed, and consequently if Christ were tempted, his divine nature must have shared in the trial.

2. If Christ be God, and in his mediatorial state under the wrath and curse of God for the sins of the elect, as Calvin, Luther, and Willison assert, how could God, in a voice from heaven, declare concerning Jesus—This is my *beloved* Son, in whom I am well pleased?

3. How could Christ say to Mary, I ascend to my Father and your Father, to my God and your God, if he were the very God and Father to whom he said he would ascend? But if he were not the very God and Father to whom he said he would ascend, there must have been two beings, and if two beings, one must have been subordinate to the other, as there cannot be two possessed of equal and infinite attributes.

4. When Christ gives up the kingdom to the Father, and becomes subject to him, will he give up the kingdom to himself, and become subject to himself?

5. When it is said of Christ that he is set down at the right hand of the throne of God, are we to understand that he is seated at the right hand of his own throne?

6. When it is said that Christ is mediator between God and man, and in that capacity is called the man Christ Jesus, are we to consider him mediator between man and himself, or that the man Christ Jesus is the immortal God?

7. When Christ declared that he was born to be a King, that for this end he came into the world, did he mean that God was born to be a King, that for this end he came into the world, or did he intend that we should understand that his human nature was born and came into the world to be a King?

8. When Christ says, I thank thee O Father, Lord of heaven and earth, does he not virtually disclaim supremacy, in calling the Father Lord of heaven and earth?

9. When Jesus cried out in death, My God, my God, why hast thou forsaken me? did he ask his divine nature why it had forsaken his human nature?

Liberal Recorder.

NOTICE.

It should be particularly and constantly recollected, that all communications giving information concerning alterations in the direction of this paper, must be forwarded, post paid, or they will not be regarded.

MARRIED,

In this town, by Rev. Mr. Wyllie, Mr. Lorenzo Purington to Miss Sarah Downs—Mr. Joseph Seals, Jr. of Westbrook, to Miss Jane Gould, of Westbrook.

By Dr. Payson, Mr. William Fogg to Miss Mary Halsey. On Thursday evening last, by Rev. Mr. Streeter, Mr. Abraham Ellison to Miss Abigail Dounells.

DIED,

In this town, Mr. Thomas Mayo, formerly of Gray, aged 48 years.

In Boston, Mrs. Sarah Tyng Chase, widow of the late Salmon Chase, Esq. of Portland, aged 61 years.

In Sumner, Lieut. Elisha Bisbee, aged 69 years, an Officer of the Revolution.

In Saço, on the 23d ultimo, of consumption, Mr. John Berry, 3d, aged 20 years.

POETRY.

SABBATH EVENING TWILIGHT.

Delightful hour of sweet repose,
Of hallowed thoughts, of love, of prayer!
I love thy deep and tranquil close,
For all the Sabbath day is there.
Each pure desire, each high request
That burned before the temple shrine,—
The hopes, the fears, that moved the breast,
All live again in light like thine.

I love thee for thy fervid glow
Thou shed'st around the closing day,—
Those golden fires, those wreaths of snow
That light and pave his glorious way!
Through them, I've sometimes thought the eye
May pierce the unmeasured deeps of space,
And track the course where spirits fly,
On viewless wings, to realms of bliss.

I love thee for the unbroken calm,
That slumbers on this fading scene,
And throws its kind and soothing charm
O'er all 'the little world within.'
It trances every roving thought,
Yet sets the soaring fancy free,—
Shut from the soul the present out,
That all is musing memory.

I love those joyous memories,
That rush, with thee, upon the soul,—
Those deep unuttered symphonies,
That o'er the spell-bound spirit roll.
All the bright scenes of love and youth
Revive, as if they had not fled,
And Fancy clothes with seeming truth
The form she rescues from the dead.—*U.S.L. Gaz.*

TO AN OLD FAMILY BIBLE.

Sacred and revered register of God's revelation to man! With what peculiar and solemn interest do I turn thy pages. Thou wert the Bible of my ancestors—their guiding star through the wilderness of this world, their 'pillar of cloud' in the day of prosperity, and their 'pillar of fire' in the night of adversity. Of how many fervent prayers, and heavenward aspirations, and virtuous resolves, and penitential sighs hast thou been the witness. When 'lover and friend were put far from them,' when 'father and mother forsook,' when 'they mourned and could not be elsewhere comforted, because their children were not,' then they came to thee and found that peace 'which the world cannot give, and which the world cannot take away,' that 'hope which is an anchor to the soul, sure and steadfast,' that 'rest which remains to the people of God.' It was from thy pages my infant lips were taught to lisp, 'Our Father who art in Heaven.' I can perfectly recall the serious yet mild impression of my grandmother's countenance, as she called me to her side and bade me read this passage, 'suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.' Thou wast her

guide and counsellor through life, her support in death, and her dying bequest to my mother.—
'Take this, my child,' said she, 'and follow me so far as I have followed its directions.' The parting injunction was faithfully obeyed; often would our mother gather us round her, and with the simple, impressive earnestness of piety, and the anxious solicitude of maternal affection, explain to us the spirit and meaning of thy precepts and doctrines; but her example was a yet more beautiful and impressive illustration of them.—
She too has 'passed through the valley of the shadow of death,' which was illumined for her by thy cheering and sustaining light. Thou still survivest, though thy material form, like theirs is crumbling to decay, but thy spirit is immortal. Thy light is continually shining brighter and brighter; it has guided and cheered myriads of human beings, and it will guide and cheer myriads more; it is undecaying and unquenchable, for it is a direct emanation from the fountain of Light himself, and like Him is eternal.—*C. Reg.*

AGENTS.

Brunswick—J. M'Lellan, Esq. P. M.
Farmington Falls & N. Sharon—J. P. Dillingham, P. M.
Gardiner—Parker Sheldon.
Livermore—Rev. George Bates.
Waterford & Bridgton—N. Howe, Esq.
Wales & Monmouth—D. Plumer, Esq.
Wiscasset—Barker Neal.

Br. Sylvanus Cobb, of Waterville, is General Agent for this State; so that other Agents and friends in general, are requested to make remittances to him of whatever may have been collected, whenever it is convenient.

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By the Editor, and by Pearson, Little & Robinson.

Kneeland's Greek & English Testament,	\$3 50
" English	1 50
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" Volume 5—bound,	75
" Volume 2—bound,	25
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SERMONS, by H. Ballou, H. Ballou, 2d, D. Pickering, W. A. Drew, R. Streeter, and sundry others, with other Pamphlets too numerous to mention—very cheap.	

THANKSGIVING DISCOURSE.

JUST published, and for sale at the ARGUS OFFICE, a DISCOURSE, delivered in the Universalist Chapel in this town on the ANNUAL THANKSGIVING, Nov. 30th, 1826—By RUSSELL STREETER, Pastor. Price 12½ cents single, or \$1 per dozen.

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